



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. By ¹ the early-dawn ² .	وَالْفَجْرِ ١
2. By ³ a ten nights ^w .	وَلَيَالٍ عَشْرٍ ٢
3. By ⁴ the twain/even and the single/odd ⁵ .	وَالشَّفْعِ وَالْوَتْرِ ٣
4. By ⁶ the night ^x <i>edba</i> (suddenly/whereas) [<i>it</i> ^x] <i>yas're</i> (nocturnally-ambulates/ treads).	وَاللَّيْلِ إِذَا يَسِرَ ٤
5. Is in <i>tha'leka</i> (be-that-afar-it/ that) <i>qasamon</i> (an oath) for an <i>bejren</i> (constrainer-mind) possessor.	هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَبْرِ ٥
6. Have not seen you ⁸ : how your ^t Lord did by <i>Aaden</i> .	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦
7. <i>Erama</i> the pillars' possessor ^w .	إِزَمَ ذَاتِ الْعِمَادِ ٧
8. Which ^u not (had been) created like it ^w in the <i>be'la'de</i> (regions).	الَّتِي لَمْ يَخْلَقْ مِثْلَهَا فِي الْبَلَدِ ٨
9. And <i>Thamooda</i> , who ^t <i>jabo</i> (they ^z perforated/ bored/ cut) the rocks by the vale.	وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ٩
10. And Pharaoh the stakes' possessor.	وَفِرْعَوْنَ ذِي الْأَوْتَادِ ١٠
11. Who ^t they ^z tyrannized in the <i>belade</i> (regions/ countries).	الَّذِينَ طَغَوْا فِي الْبَلَدِ ١١
12. Then they ^z multiplied/waxed in it ^w the corruption.	فَاكْثَرُوا فِيهَا الْفَسَادَ ١٢
13. So <i>ssabba</i> (descended/ poured) on them your ^t Lord as scourge torment.	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣
14. Verily your ^t Lord (<i>is</i>) surely by the ambush.	إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ١٤
15. So however the mankind: if when ^{o7} essayed him his Lord then <i>akramabo</i> ([He] was bounteous and ennobling to him) and <i>na'aamabo</i> ([He] graced him bounteously and ennoblingly by what is most desirable and delighting boon) then [he] says: my Lord <i>akraman</i> (was bounteous and honor bestower to me).	فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ١٥
16. And however if when ^{o8} [He] essayed him, so [He] stinted on him his <i>rez'qa</i> (provision/ victuals for sustenance) ^x , then says [he]: my Lord disdained [me] ⁹ .	وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ١٦

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of “الفجر,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning!

² The word “الفجر” is *not* the “*morning*,” as “الفجر” is *earlier than the morning*, it is *early dawn*! See **اللسان**!

³ Ibid, but only with respect to the ten-nights!

⁴ Ibid, but only with respect to the twain and the unique!

⁵ The words “شفع” and “وتر” have *numerous* meanings given by the Qur'an commentators, e.g.: Allah is *single* and the creation is *twain*, as *every thing is created in pairs*; or *Mugbreh Prayers* is *single* while *others* are even; or the *Hajj Day* is *single* and the *second day* is even (as it's the *tenth day* of the month), etc.

⁶ Ibid, but only with respect to the night when it by night treads!

⁷ The particle “ما” is a connective particle, see **القرطبي**!

⁸ Ibid!

17. Not-at-all ¹⁰ ! Rather nottokremona (you ^z being hospitable and bestower of honor to) the orphan.	كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾
18. And not you ^z mutually urge on tta'aame ^x (giving: wheat/edible/food-grains) ^x the poor.	وَلَا تَحْضُوتُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾
19. And you ^z eat the heritage an eating altogether-hard ¹¹ .	وَتَأْكُلُونَ التَّرَاثُ أَكْلًا لَمًّا ﴿١٩﴾
20. And you ^z love the possession an abounding love.	وَتَحِبُّونَ الْأَمْالَ حُبًّا جَمًّا ﴿٢٠﴾
21. Not-at-all ¹² ! If dukka'te (to be/ being razed-smoothly-evened) the Earth ^w dakan-dakkan ¹³ (sure-razing-smooth-evening).	كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
22. And your ^L Lord came while the angels (are) row (by) row.	وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
23. And (had been) come then-day by Hell ^w ; then-day the mankind reminisces; and wherefrom ¹⁴ for him the reminiscence ^w /remembrance ^{w15} .	وَجَاءَ يَوْمَئِذٍ يَوْمِئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾
24. Says [he]: yalaytaney (O, for a longing that I) advanced for my life ^w .	يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾
25. So then-day not [He] torments His torment an abadon ¹⁶ (a lone/any-one).	فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾
26. And not [He] manacles His manacle an abadon.	وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾
27. Ya'ayyatoba (O you ^w) the self ^w the tranquil-she ^y .	يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
28. Let-return ^w you ^y to your ^y Lord (while/being) ¹⁷ pleasant-she ^y mardheyyatan (being made pleasant-she ^y).	أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ﴿٢٨﴾
29. So let-enter you ^y in My eba'de (worshippers/ submitters/ slaves).	فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
30. And enter you ^y My Paradise ^w .	وَادْخُلِي جَنَّتِي ﴿٣٠﴾

⁹ The speaker's pronoun "ي" in "أمانن" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayah's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

¹⁰ The word "كَلَّا" is an article of negation particularized for deterrence and prevention!

¹¹ The word "لَمًّا" could mean (a) altogether-hard, or (b) altogether! See اللسان; (c) that is in a concourse manner!

¹² Ibid!

¹³ The word "دَكَ دَكَ" is "مفعول مطلق لذا التكرار" in the sense of infinitive noun! So *sure* is prefixed to indicate that!

¹⁴ The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

¹⁵ The word "ذكري" is "reminiscence/remembrance" based on this great *Ayah*, "And if the Satan (*causes*) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance" (S 6: 68).

¹⁶ See the *Lexicon* attached to this Translation regarding "أحد"!

¹⁷ The words "راضية" and "مرضية" both are adverbials! See إعراب القرآن لمحمود صافي و الدر المصون لـ أحمد الحلبي, so the word "being" is prefixed to both for this purpose!